

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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From the Connecticut Observer.

Prov. vii. 23.

And knoweth not that it is for his life.

Nothing is more difficult than to apprise the young men of the certain connections between the beginnings of evil, and ultimate ruin. It is easy to convince them that particular vices are destructive; but it is not easy to convince them that certain dispositions and habits are predisposing causes which will lead inevitably to those vices. The connection between the last stages of crime and ruin is admitted; but the connection between the remote beginnings and their fatal end is not realized.

I propose in this Lecture to exhibit for the benefit of my youthful readers, certain traits of character and conduct, which may be regarded as prophetic of increasing wickedness & ultimate ruin. I do not say that all in whom these early indications appear will perish, because some unforeseen cause may break the bad association, and turn them from the ways of death to the paths of life. But upon the supposition, that no such merciful interposition is experienced, no causes are more indissolubly connected with their effects, than the beginning of evils which I shall name, with ultimate ruin.

These traits, as they will pass on, wilful, stubborn, and disobedient to parents, possess in these traits of character the fearful omens of future ruin.

It is impossible to say upon what rock he will dash his heady and boisterous navigation. But driven as he is by fierce winds, bereft of all restraint and guidance, that he should escape them all is scarcely possible. The ship sent out upon the wild waves without rudder, compass or anchor, is not more sure to be dashed in pieces, than the heady, high minded, self-willed, ungoverned child. And yet little does he think that it is "for his life," when he gives himself up to the violence of his passions.

My dear Children, will not you who read this Lecture be afraid hereafter to disobey your parents, and break their hearts, while you take your course to death by unkind, ungrateful, wilful and angry deportment. Anger and self will has some times destroyed life instantly by its violence. It has led to suicide. It has committed murder. It has terminated in drunkenness & those youthful lusts which war against the soul.

II. Deception and falsehood, commencing in childhood do often become the confirmed vices of riper years.

These equivocations of childhood and youth do violence to conscience, weaken the moral principle, and prepare the way, as temptations multiply, for habits of reckless falsehood and unprincipled villainy. They are the seeds of perjury, and forgery, and theft, and utter abandonment. And yet how unconscious is the child and the youth, of the fearful connections between his artful evasions of the truth, and adroit deceptions of parents and guardians and these inveterate and ruinous habits!

My dear children and young people, will you who now behold this connection clearly stated, ever practice deception, or utter falsehood? It is "for your life" if you do it, and you cannot now plead the miserable alleviation that you did not "know it." Yours, if you persist in such practices now, must be wilful sins, urging you on to the sudden and remediless destruction which awaits those who are "often reproved and harden their neck."

III. If you pass in the evening a company of children at their party, and overhear cursing and the profanation of the name of God—you may be sure that they are sowing the seeds of a dreadful harvest.

The hearts of children are "full of e-

vil," and the world around them is full of temptation. *Nothing but the fear of the Lord and his merciful preservation, is able to keep them back from presumptuous sins.* But by profane language the fear of the Lord is obliterated, and his Spirit is grieved, and his anger is roused to give up to their heart's lust the youth who takes his name in vain. He will not hold them guiltless. He will punish them, and generally it will be done by giving them up to habits of confirmed sin & wickedness.

Have any of the children or youth, who read this Lecture, dared to curse, and swear, and take the name of God in vain; and do you know "that it is for your life?" That it will harden your hearts, destroy your consciences, obliterate the fear of the Lord, and grieve away his Spirit, and cause you to be abandoned to your heart's lusts. Will you not cease instantly from such sinful deadly habits? Turn ye, turn ye, for why will ye die!

IV. If you find children or young people in the habit of profaning the Sabbath day by trifling conduct in the house of God, or by wandering from house to house, or field to field, you behold those who will become, if they are not already, deeply

It is impossible to form a virtuous character without religious instruction. But those who trifle in the house of God, receive neither there nor at home instruction to any purpose; and those who stroll from house to house, or waste the consecrated hours in idleness, amusement, or mischief, are as far removed from the influence of the Spirit of God, as they are from the knowledge of the truth. These constitute the nursery from which Satan transplants trees of wickedness. But do the young who profane and trifle in the house of God, know that "it is for their life?" No. Should Satan unroll to their eye the chart of their future life, and set in order before them the sin and sorrow, and shame, to which their conduct will lead in time, and uncover the destruction, and let out around them weeping and wailing to which it they woeless and miserable view these ways of death. And will you not abandon them, dear young people? Will you shut your eyes and stop your ears, and commit yourselves to the guidance of sin and Satan, until men shall have done praying for you, and the Spirit of God has done striving with you?

## THE BIBLE.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book: it is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king,\* and a rule for a subject; it gives instruction and counsel to a senate; authority and direction for magistrates; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence: it sets the husband as lord of the household, and his wife as mistress of the table: tells him how to rule, and her how to manage. It entails honour to parents and enjoins obedience to children; it prescribes and limits the sway of a sovereign, the rule of the ruler, and authority of the master: commands the subject to honour, and the servant to obey; and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits the use of both: it points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; it promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born; and shews how the younger branches shall be left. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure & satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory. It is a brief recital of all that is past, and certain prediction of all that is to come. It settles matters in debate, resolves all doubts, and eases the mind

and conscience of all their scruples. It reveals the only living and true God, and shews the way to him; and sets aside all other gods, and describes the vanity of them, and all that trust in them. In short, it is a book of laws to show right & wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors; and a book of life, and shows the way from everlasting death. It is the most compendious book in all the world;

the most authentic and the most entertaining history that ever was published; it contains early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most accomplished mechanic, and the most profound artist; it will teach the best rhetorician, and exercise every power of the most skilful mathematician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wisest astronomer; it exposes the subtle sophist, and makes the diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed: to be ignorant of it, is to destitute of wisdom. It is the King's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling book, & the learned man's master-piece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and a wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer; the man that wins, and the overcomer; the author is without partiality, and without hypocrisy; in whom is no variableness, nor shadow of turning'

\* Deut. xvii. 18.

† Jer. xli.

‡ Rev. xiii. 18.

From the Religious Intelligencer.

PRESBYTERIANS IN OHIO.

Extract of a letter from an aged clergyman in Ohio.

When I first came into this part of the country, 25 years ago, it was a wilderness, both in a natural and moral sense. Not a church of any description or denomination. But let us mark the change, and see what God hath wrought. There were but four ministers between the Ohio river and Lake Erie, in the year 1800, including myself. One of them was settled in Pennsylvania, in 1799, the other two came the next year. There are now between the Ohio and Alleghany rivers, and the Lake five Presbyteries; two of them in Pennsylvania, consisting of 31 churches under a Presbyterian form of government embracing last year, 3376 communicants furnished with 19 ministers. In the Connecticut Western Reserve, there was constituted by the last General Assembly of the Presbyterian Church, a Synod, consisting of three Congregational Presbyteries; the churches being mostly governed by Congregational principles, embracing 85 churches, in which there were, last year, 2820 communicants, and 30 ministers. In the year 1825, the sum total stood thus: where in 1800 were but four ministers and 4 or 5 small churches, there are now 49 ministers, 136 churches, and 6196 communicants.

## BAPT. CONVENTION OF OHIO.

We have been favoured with the perusal of the first number of the Western Religious Magazine, published at Cincinnati, Ohio, under the patronage of, and edited by, a Committee of the "Convention of the Baptist Denomination in the State of Ohio." This paper is issued on a Super Royal Sheet. The first number contains a very interesting detail of the proceedings of the Cincinnati Missionary Society, and of the organization of the State Convention, and of their proceedings at their first meeting at Zanesville, on the 4th Monday in May, 1826.

On this occasion, the Cincinnati Missionary Society, which had taken the lead in bringing forward the plan of a State Convention, surrendered all their concerns to the management of the Convention, as expressed in the following address.

We rejoice in the encouraging prospects presented to the Church of Christ in the state of Ohio, and are cheered with the hope, that the operations of the friends of truth under the direction of this Convention, will be attended with the most happy consequences.

We shall only insert at this time the surrender and address of the "Cincinnati Missionary Society," and one of the resolves passed by the Convention, with the address of that body to the Churches—and close with remarking that the Convention was numerously attended by delegates from the various sections of the State.

*Surrender of the duties of the Cincinnati Baptist Missionary Society, to the Convention.*

To the Convention of the Baptist denomination of the state of Ohio—the delegates from the Cincinnati Baptist Missionary Society, tender their affectionate salutations.

VERY DEAR BRETHREN—We have now reached a point to which we have long looked forward with ardent desire—the period which closes our labours, in reference to the general interests of this great cause.

Having, under the smiles of the great Head of the church, arrived at the ground on which we, the representatives of the Cincinnati Baptist Missionary Society, now stand, we are instructed, and have it in express charge from that body, now in the presence of our assembled fathers and brethren from all parts of the state, to surrender its entire interests to your protection.

In making this surrender, we prefer one single request—which is, that you will take these affecting interests under your most tender and affectionate guardianship—they are worthy of your noble and best exertions—they have been the subject of deep solicitude—the theme of many strong cries and fervent supplications; and we cannot but feel that in resigning this solemn charge, we commit to you a trust of uncommon magnitude, that we transfer to you a responsibility awfully affecting in its character, and known or measured by us not. The bright page in the volume of eternity they will be legibly and distinctly impressed.—When the books shall be opened, and the seals thereof shall be unloosed, this page will be unrolled, and we trust it will there be recorded of this and that "man that he was born there."

Brethren, in taking leave of these duties, suffer from us, as the organs of our fathers and brothers engrossed in the missionary cause at Cincinnati, the word of exhortation. You have come up hither from various and different sections of the state. Your presence here, on this joyful occasion, affords conclusive evidence that you are all solicitous for the accomplishment of the great work we have undertaken. Some of you, brethren, have just entered the field;—with you it is the morning of exertion. Respecting others, the sun has reached its meridian;—and many of you fathers, have descended far into the wilderness of years. We would first say a few words to such of you as are in the earlier years of your pilgrimage.

Dear friends and brethren,—You have a great work to do—there is yet much land to be possessed; but the time is short, you will soon take the place of your fathers who sit around. On you now devolves the more laborious duties which this undertaking imperatively demands. When their heads lie low in the dust of death, then on your wisdom, and fostering care, the high interests lodged in this institution will repose.

Recollect the immense responsibilities of your situation, the eternal condition of thousands of immortal spirits, instrumentally, are involved in the results of the part you act in the great concerns, relative to which we are this day assembled.

It is now too late to enquire whether it is our duty to enter with zeal in the plan of sending the gospel to the destitute; that problem has long since been solved, and the Christian world has with one voice subscribed to the truth of the solution—and we are constrained on this occasion to say that he who (while professing to regard the scriptures as the word of the living God) opposes the work of spreading the gospel of salvation, who refuses to lend his aid in pouring into the wounded spirit the healing streams of divine mercy; although he may invent and impose upon others many plausible excuses for his opposition, will, inevitably, without repentance, be disowned and rejected, when the master shall come—when the Lord himself shall be revealed from heaven,

with a shout and the voice of the archangel and the trump of God!

*Venerable Fathers!* You have long been tossed to and fro on the tempestuous waves of this unfriendly world—the storms of time—the tempests of many winters—the keen blasts of many a season's adversity, have beat upon your frail tabernacles.—You have descended low into the valley of years—to some of you the Saviour was precious in the bright dawn of life and hope, and you can remember, ah! yes, you still love to cherish the recollection of the precious seasons of your early love—you can perhaps remember the spot, which more than half a century ago was to you a Bethel—and although much of the way has been rugged and thorny, yet it is still pleasant to look back through the long vista of forty or fifty winters, to the hour and to the spot, when first you found Jesus as an hiding place to your soul, from the tempest, and a cover from the storm—and you often call to mind all the way through which our heavenly guide hath led you these forty years through the wilderness.

*Venerable Fathers!* Your work is almost done—you will soon reach the celestial haven—ah! what is that we see yonder among the bright visions of faith, 'tis the aged, the way worn pilgrim—he has passed over the tempestuous billows of time—he hath entered through the dark portals of death. He has outrun the gloomy swellings of Jordan. He has arrived at Mount Zion, the city of the living God, to the heavenly Jerusalem, where the Lamb that is in the midst of the throne leads him beside the still waters—And are his conflicts all over? Is he safely landed at last? After all his doubts and fears and misgivings—notwithstanding all his sins and imperfections, his trials and adversities; we see him there among the redeemed ones. True, he has come up out of great tribulation, but his robes are washed and made white in the blood of the Lamb.

This is no ideal picture; you will very soon reach that bright world, and take possession of your immortal crown—there is a mansion there, and a golden harp for you; do you not realize it? Ah! hear you say, yes: I do; delight on the glorious moment of my emancipation from these fetters of clay, and sometimes by faith I catch a glimpse of my fair inheritance,

"And while my faith enjoys this sight,  
I long to leave this clay,  
And wish thy fiery chariots Lord,  
To bear my soul away."

But I feel that I am so unworthy, for throughout my long pilgrimage I have done so little for him who has laid down his life for me.

Here then is an enterprise of greater dignity in its design, of greater magnitude in its results, than has ever before solicited your benevolent exertions; are you anxious before you go and take possession of your eternal inheritance, to give a new & a livelier demonstration than you have ever before done of your love to the Redeemer—enter, with all your souls into the work on which we are this day assembled to deliberate. Here are deposited interests which look to you as their legitimate guardians—this enterprise invites your most cordial solicitude, it appeals to you in a tone which you must not, which you dare not disregard. High and awful are the results which are merged in this appeal. The future condition of millions of immortal spirits, instrumentally are concerned in it. Your ardent and zealous exertions in this cause will shed new glory upon that crown of immortal triumph which you shall forever wear; it will sparkle and glow with a purer and a holier radiance, for an inspired Prophet has assured us, "that they that bewise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Signed in behalf of the Cincinnati Baptist Missionary Society.

E. ROBINS.

*HENRY MILLER, } DELEGATES.*  
*Resolved, That the most cordial thanks of this convention be returned to the brethren of Cincinnati for the disinterested course they have pursued.*

**ADDRESS**  
*Of the Convention to the Baptist Associations, churches, and brethren, in the State of Ohio.*

Impressed with the conviction that the cause of our common Lord and Redeemer would be advanced by a concentration of our strength and exertions, we hailed with pleasure the general invitation which was given some time since by the Cincinnati

## CHRISTIAN SECRETARY.

nati Baptist Missionary Society to our brethren to assemble at Zanesville, on the fourth Monday in May, instant; and at the request of the several churches and societies which we represent, we have assembled on the occasion, and have spent several days in affectionate communion with each other. It has been a season which will long be remembered; brethren from distant and various sections of the state have met, and our hearts have mingled together as the heart of one man. No private or sectional jealousy has disturbed for a moment the harmony of our deliberations. All minor considerations appeared to be merged in the one enquiry, how the cause of the Redeemer could be most successfully advanced.

By a perusal of the foregoing columns you will find a connected view spread out before you of the origin and object, together with the late proceedings of the convention. Permit us to ask of you an attentive perusal of these papers, and if you approve of the object and plan, we would invite you to unite with us in this effort to diffuse the blessings of the gospel among the destitute of our own state.

Unity of principle, and of action, is the most powerful moral engine in its operation upon human society. The truth of this position is inscribed upon every page in the history of mankind, and its value and importance has arrested the attention of all the public benefactors of the human race, in every age. It is the basis of all those noble and benevolent plans which have been conceived, and which are now in the process of successful operation, for the melioration of the condition of our afflicted world. It is the corner stone upon which our Bible, Missionary and Tract Societies, and our Sunday School system repose.

The importance of this principle has, within a few years, arrested the attention of some of the most enlightened of our brethren in the eastern states, and in its progress has brought into operation, in many of those states, associations or conventions of churches, where the representations of the various churches, or primary societies and associations, meet regularly, once in each year, for the purpose of devising plans for the advancement of the Redeemer's kingdom, so that in presenting for your consideration, the plan of our state convention, we are not proposing a mere experiment, but are treading in a path suggested by the wisdom and recommended by the example of our pious and intelligent brethren, in other states. Nor can the practical advantages that are to be attained by this measure be

of the uncertain or questionable character of the incarnation, sufferings and death of the Saviour of the world is a matter of mere speculative truth: unless the Holy Scriptures present the condition, and interests of man, both here and hereafter in a false and delusive aspect, in fine, unless it can be demonstrated that all those cheering and delightful anticipations which emanate from the volume of truth, and which are presented to the vision of faith, are utterly illusive, then it inevitably results, that the object in which we invite your co-operation, is one which appeals to your tenderest sympathies, and demands the choicest place in your affections.

Brethren we speak earnestly on this subject, because we know that there are some of our brethren, and among these some of the ministers of the gospel, (but we rejoice that the number is daily diminishing) who have imbibed the strange idea that it is not their duty to unite in the cause of missions: while there are others who openly oppose the missionary work. On such a spectacle, we confess we have gazed with unmingle wonder and astonishment. Brethren! in the whole circle of human conduct there is not a spectacle so superlatively absurd in its character. What a minister of Him, who said "Go ye into all the world and preach the gospel unto every creature," an ambassador of Christ, one who professes to believe that the blessings of the gospel are more "to be desired than gold, yea than much fine gold,"—and who by the very terms of his commission must appropriate to himself the language of the apostle Paul, tacitly avowing that the unwearyed missionary labours of that great apostle, are his pattern and exemplar,—for such an one to profess indifference, and even to be found in the ranks of the opposition, presents an absurdity without a parallel. Such individuals should ponder well our Saviour's searching admonitions. But we rejoice in the conviction that there are few instances, comparatively, of this description. The facts now before us afford a demonstration that, notwithstanding the few instances of infatuation of this kind, the great body of our ministering brethren, and nearly the whole of our churches and associations, through the state, are decidedly friendly to the cause of missions, and especially to the object of this convention, which is to employ missionaries to labour in this state.—

We are prepared to expect that new attempts will be made at some points to mislead the unwary. These attempts will often assume the guise of an avowal, in general terms, of sentiments favourable

to the extension of the gospel, but objection will be made by such, to the present effort, and by misrepresentation of the designs of the convention, of its ultimate tendency, or of some of the circumstances connected with its details; there will be exertions made to sow the seeds of discord, and to foster existing jealousies among brethren. These efforts will doubtless have some influence for a time. We advert to them here, not because we apprehend that they will ever become formidable, but to caution our brethren against their influence; for we are confident that the work in which we are engaged will go forward, and that every obstacle will be frustrated before its march. The abundant blessing of the great Head of the church has been manifested in a signal manner in its behalf, and "if God be for us, who can be against us?"

We confidently believe the measures which have been adopted, feeble and insufficient as they may appear, will in their progress, under the divine blessing, send abroad many refreshing streams, to cheer and fertilize the thirsty lands around us. We consider this and other similar operations as the mere budings, the early unfoldings of that scene of wonders which will ere long be exhibited on this wide and interesting theatre of divine operations; for the healing streams of divine mercy gushing from the throne of God and the Lamb, will ere long, through the agency of Christian benevolence, urge their purifying and cleansing waters through all the abodes of guilt and transgression, until this wilderness which we inhabit shall become as Eden, and these moral wastes, beautified and adorned under divine culture, shall become as the garden of the Lord.

The convention avail themselves of this opportunity to return their most cordial thanks to their brethren and friends in various parts of the state for the marked attention and kindness which has been manifested to brother Corby Martin, during his long and laborious tour, as agent of the Cincinnati Baptist Missionary Society, and they have pleasure in saying that brother Martin has consented to devote the whole of the ensuing year, until the next annual meeting of the convention, to travelling, during which he will visit all our churches and associations, by which, and by our brethren, and by the friends of religion generally, we request that he may be very kindly and affectionately welcomed as a faithful minister of the New Testament.

## REV. C. P. GROSVENOR'S SERMON,

Preached July 4th, 1826.

"You only have I known of all the families of the earth: therefore, I will punish you for the language of peace, and seem to triumph, while they speak it,—while we sit here and enjoy the morning of our nation's jubilee, and lift our hearts in gratitude and praise to Him, who has so highly distinguished us from other nations, even now the Grecian & the Turk meet, and die—the widow's shriek tells her children they are orphans. Has suffering Greece no deliverer? Lord God of Hosts, hast thou no stores of thunder for her defence?

But Greece once enjoyed the gospel—the institutions of the true religion were established there in their purity. She has gone away backward, she has perverted that religion, she has mingled with it falsehood, superstition and idolatry, and almost excluded the pure religion of Christ.—She partook largely of the sin of her elder sister, Rome, in backsliding and abominable idolatry. She became too wise to receive instruction from God, and too proud to submit to his peaceful sceptre, and she is now reaping her reward. The woes denounced against the seven Grecian churches are fast receiving their accomplishment. Greece ought not to have forgotten her first love. How much was done for her! and how unworthy have been her returns for the rich treasures of the gospel. She has retained something of the form of religion, but has denied the power. "I know," said Jehovah to the church at Laodicea, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich," &c. Rev. iii. 16, &c.

To Ephesus, another Grecian city, was this warning given,—"Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." To Pergamos he said,—"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Let those who inquire why it is, that God is pouring down the vials of his wrath on Greece at the present day, go and read the messages to the seven Grecian churches in Asia, and it is believed, they will be furnished with a satisfactory answer. Instead of listening to those messages, the seven churches by and by went deeper into rebellion, and other Grecian churches fell into the same sin. However deeply we may sympathize, and we ought to sympathize with her, and pray for her deliverance, yet we can but see the fulfil-

ment of threatened vengeance against her sins. It is dangerous to be exalted to a great height, if we let go our hold on that which supports us. For Greece there is but one ground for hope. She must repent—she must return to her disfavoured Saviour, and humble herself before him, or her candlestick will be removed for ever. Such has been the method of God's dealing with all nations, which have received the gospel, but afterwards abused their privileges. Is God unrighteous, who taketh vengeance? God forbid! Let God be true, but every man a liar.

For evidence on this subject call to mind the history of God's people, the Jews, and his dealings with them. Trace their history to the present day. Then look at Rome; then, at Greece, then, at France, after the triumph of infidelity there. Then you will be prepared to look at America, and to understand the application of my text to this, at present, most highly favoured nation. It is believed, no nation has ever possessed more distinguished advantages. We already stand on a giddy height. We are but young as a nation, although more than two centuries have passed by since the church was planted here. It was the gospel which made us a nation. It was the gospel which brought our forefathers to settle on these shores. They were sent to commence the establishment of a church of the Lord Jehovah in this western world. They did so, and for many years the vine grew. It shot its branches into the wilderness. It spread, northward, and westward, and southward. On almost every leaf were written in legible characters, the great doctrines of the gospel. The true attributes of God, the great principles of God's law, its purity, its strictness and its extent, with its penalties. The true and proper divinity of the Lord Jesus Christ, the doctrines of atonement, faith, repentance, and love—the eternal destruction of the finally impenitent, and the everlasting felicity of every one who believeth in Jesus—the convincing, regenerating, and sanctifying influences of the Holy Spirit were long embraced in the faith of every church. But, after many years, it was seen, that in the midst of such prosperity, the enemy had sown tares among the wheat. Although the doctrines of the church were the doctrines of the Bible, there sprung up a poisonous weed. This poisonous plant was not *Union of the Church to Christ*, but *Union of Church and state*. The fruit of this false plant is, the laxity of God's law, the denial of the Godhead of Jesus Christ, and the unbelief of all men, of the unbelieving. The spiritual death, which this poisonous plant has spread over many of the churches in the state where it was first planted, is enough to appal every friend of the truth, who is acquainted with the subject. Its influence is not confined to its native state, but has spread, more or less, through every section of the country. It may be asked, why this subject is presented now? I answer; because an offended God, who is jealous of his honour, requires his ministers to shew his people their sins, and this defection from the faith once delivered to the saints, is the first great step towards that state of declension, when it will be proper to employ the language of the text, "You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities." We speak now by way of warning, that the righteous may foresee the danger and hide themselves. Return unto me, my people, and I will return unto you, saith the Lord. "If ye turn not, I will whet my glittering sword, and my hand shall take hold on vengeance."

There is another subject which demands the serious attention of every citizen, I mean the subject of slavery—a subject at which humanity shudders, and a practice on which Jehovah frowns.—Holding our fellow men in slavery is so glaringly inconsistent with the fundamental principles recognized in that celebrated state paper, "The Declaration of Independence," that every one must perceive the inconsistency, and regret, that such a blot should be seen on our nation's history. In order to bring this subject clearly before us, let us read an extract from the Declaration of Independence. "We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety & happiness." Either slaves are not men, or we have spoken our own sentence of condemnation. If "all men are created equal," where is the defence of our slave laws?

They cannot be defended on the ground of colour, for some of our slaves have far more relation to the whites than to the

blacks; and even the blacks are men, as some of them have recently most satisfactorily proved. Look at Hayti. Who is the President of that free coloured nation? He is a black man, indeed, but a black man before whom many of our white great men might humble themselves.

But the gospel sets this subject in a clear light. The golden rule, that we should do unto others, as we would, that they should do unto us, precludes the possibility of a righteous slavery. If the citizens of these U. States would think it wrong in other men to enslave them they should think it wrong in themselves to enslave others. This one rule and consideration is enough, and we cannot but see, that, while this nation remains under this sin, it must lie under the displeasure of the Almighty. But there are no slaves in New England, why, then, agitate this subject here? I answer, for two principal reasons. 1st To excite the friends of liberty to faithful and persevering exertions for the removal of this inhuman, unjust, heaven-daring practice.

Christians, let your prayers rise to that God, who gave you the goodly heritage you enjoy, in behalf of two millions of your fellow men, who are groaning in bondage in this free nation. Let every one, who values liberty, and would not himself be a slave, give of his substance to aid the colonization society, or any other means for bringing about the emancipation & christianization of these sufferers. Such will, we hope, be the ultimate result of the doings of that society.

2dly. The other great reason for agitating this subject, is, that there are men, even in New-England, who presume on the floor of congress, to advocate the American system of slavery. Disgrace be their reward.

Is it true, that a people so distinguished by the evident interposition of God in their behalf, when they were oppressed by a foreign power—is it true, that a people, who prized liberty above life, have themselves become oppressors? *Holy a venger of injured innocence, we deprecate thy wrath, hold back thy thunders!* O give the captive liberty.

Another subject, in which every citizen is interested, and which ought to be made a subject of prayer to the Supreme Ruler, is the choice of men to rule over the nation, and the individual states. Instead of making the choice of our rulers a subject of prayer, we have made it too much a matter of party strife.

When wise men are in authority, the people rejoice; but when the wicked bear rule, the people mourn. Under a despotic government, which cannot be shaken off, the people may mourn. Wickedness of their rulers, but, where the people elect their rulers, the guilt of the wicked ruler falls on themselves, in common with the ruler, and they must share the punishment. By electing ungodly rulers, the people manifest their unwillingness to be under the holy government of God.—Instead, therefore, of making party distinctions the rule of choice, let the people elect men of integrity; men who fear God, & the nation will receive the smiles, the blessing of God.

But I may be thought to have entered too far on political ground. I think not, for God requires of the people the election of faithful rulers, or he has not committed to them rights and privileges to be preserved.

We have seen by a very brief enumeration of the natural, civil, literary, and religious privileges in our possession, that God has highly distinguished this nation, as family which of all the families of the earth, he has known, or regarded with peculiar favour, and we have attempted to shew some reasons why we should fear the judgments of God.

1st. Defection from the true faith among many churches, and the extensive dissemination of error. And here we may add, that with the spread of error in faith, is seen the prevalence of vice. Disregard of the Sabbath, and of all the institutions of God is a growing vice, from the highest legislative assembly of the nation, to the lowest grade in society. Profane swearing seems, however, at present, by common consent, to be banished from all, who can lay any claim to respectability.

Among the numerous growing vices in this nation, I shall take notice of but one more. Intemperance seems to bid defiance to the exhortations, intreaties, and all the efforts of men, and to the threatenings of God himself. Even to-day, on this national jubilee, it is much to be feared, that more, far more, devotion will be paid to the god of drunkenness, than to the God of all our blessings.

Christians, your example is needed to check the progress of this destroyer. I doubt not it will be given.

Let none of us forget, that these bodies require no more exhilaration to day than any other day, and that we shall as certainly account to God for this day as for another.

2d. The existence of Slavery in this nation, we have considered as another cause of alarm.

3d. We have said nothing of the character of former rulers. What is past we can remedy only by repentance and reformation. We are called upon by our

God to do our duty in future. For faithful rulers we ought to render gratitude and praise to God.

In view of the whole subject, let us weigh the truth of the text.

What nation was ever more blessed of God, until the establishment of American independence than the ancient Jews? And what nation has been more severely punished for their iniquities? But America enjoys a richer inheritance—all her temporal blessings are greater, they are more numerous—but that which lays her under obligations of greatest weight, is the full, unclouded light of the glorious gospel of the blessed God. Here is no national religious establishment, and God grant there may never be, to fetter the consciences and the faith of men. We may give unto Cesar's the things which are Cesar's, and unto God the things which are God's. What, O what will be this nation's doom, if she put the gospel and the institutions of God away?

Let every individual fear God and work righteousness—believe in the Lord Jesus Christ, and obey all his requirements, and he shall be safe, for his God shall hold him as in the hollow of his hand, and America shall continue to enjoy her freedom and all her blessings—The Lord of hosts shall be with us—the God of Jacob shall be our refuge.—AMEN.

Extracts from the 10th Annual Report of the American Asylum at Hartford, for the instruction of the Deaf and Dumb.

THE AMERICAN ASYLUM IN ACCOUNT CURRENT WITH JAMES H. WELLS, AS TREASURER.

May 12, 1825,	DR.
To balance of old account,	56 48
To cash paid for boarding pupils,	6315 75
" " for tuition,	6025
" " instruction in mechanical trades,	593 77
" " building workshops,	745
" " repairs of buildings,	49 17
" " wood for school rooms,	96 77
" " stoves and pipes,	75 5
" " insurance of buildings,	95
" " purchase of furniture,	522 77
loaned by Directing Committee,	400
loaned by loaning Committee,	3005 94
" paid interest of money,	37 66
" note to Phoenix Bank,	1200
" stationary and printing,	140 88
" " contingent expences,	150 72
To balance carried to new account,	1321 51
	26031 38

May 9, 1826.	CR.
By cash rec'd. for account of pupils,	7626 22
" of Fund Commissioner,	16771 16
" dividends of Phoenix	1662 9
" donations,	26031 38

By balance of old account, James H. Wells, Treasurer, Hartford, May 12, 1826.

The foregoing account has this day been examined, and sufficient vouchers have been exhibited for all the charges, and a balance of thirteen hundred and twenty one dollars, and fifty-four cents, is now in the hands of the Treasurer.

HENRY HUDSON, CHARLES SEYMOUR, Auditors. Hartford, May 12, 1826.

The whole number of pupils that have been received into the Institution from its commencement,

The number who have left, 231.

The present number of pupils, 115.

The following compositions were written by pupils, who had been in the Asylum from three to six years.

BY A YOUNG MAN 17 YEARS OLD. Proof of the existence of God, from his works.

All things in the heaven and the earth, were made by God five thousand eight hundred and thirty years ago. The sun is an immense body of fire, fixed in the centre of the sky, and its purpose is to rule the day; to give light, that every eye may see, and mankind work every thing with ease and accuracy; and to shine upon the products of the earth, that they may grow well—the planets are revolving around that largest body with much order; the sun rises from waters, and when the sun shines upon them, they become invisible, but go up into the firmament above another firmament in which the air is; pretty soon after, the clouds spread the sky, and the rain falls down from them, and is sprinkled on every plant, which afterwards produces fruits of its kind; the lightning darts, of which the thunder is the consequence, and its sound is very sublime and formidable; all this proves the existence of God. Every bird of every kind flies in the air, sings, when the spring comes, and makes nests

## CHRISTIAN SECRETARY.

THE MODE OF INSTRUCTING  
THE DEAF AND DUMB.

A new deaf and dumb is admitted into the Asylum, provided that he is acquainted with forming the letters of the alphabet. His first attempt is to spell a manual alphabet, and he must spell with correctness and ease previously to learning words. His instructor exerts himself to explain to his beginner the representatives of material objects, by making signs; and the scholar must also fix his attention to them, and his ideas are then already apprehended. Signs ought to be made with clearness and exactness, which are employed according to the objects which they represent. The pupil proceeds in studying seen things, and his mind is beginning to be cultivated, and is formed by his imagination. Thus the teacher's next and more difficult pains, are to infuse the representatives of immaterial objects in his pupil's mind, which must be explained with intelligible regularity, and which are required to represent the emotions and actions of mind. The Instructor represents the part of the emotions of others felt, by making signs, and also that of the actions of mind. Then the pupil understands it very well.

The third & last endeavour, such as a sentence, is going to be described. The Instructor teaches his pupil to write sentences, by making signs according to their words, and then the pupil writes the same signs on his slate. If the pupil does not know what, being taught, means, his teacher illustrates it to him as an actor plays on what he has read. The process of the education of the Deaf and Dumb is very admirable, who can embrace knowledge as well as those who speak and hear

## CHRISTIAN SECRETARY.

HARTFORD. MONDAY, JULY 17, 1826.

"Now then be not grieved, nor angry with yourselves, that you sold me hither, for God did send me before you, to preserve seed alive." Gen. xv. 5. "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. i. 20.

1. How inscrutable are the ways of Providence. How mysterious, and apparently confused, and yet how plain and harmonious, in the view of the Infinite mind, who presides over the affairs of the Universe.

The subject here brought into view is one of peculiar interest; perhaps in no part of the sacred pages do we find a more touching narrative, or discover a more faithful delineation of the human heart.

The brethren of Joseph had sold him into Egypt a slave, in order to prevent the fulfilment of his dreams, which indicated his future exaltation, and their subjection to him. In the providence of God, he had notwithstanding been raised to occupy a station second only, to the imperial dignity.

Under the direction of divine providence, a famine in the land of Canaan had compelled the brethren of Joseph to visit Egypt, for the purpose of obtaining bread to satisfy the wants of their households—and this visit was repeated. On their second visit, under the most humiliating circumstances, they recognize in the person of the Lord of Egypt, their much abused, but now exalted brother.

There can be no doubt from the nature of the case, and the facts recorded respecting the transaction, but they apprehended he would embrace this opportunity to retaliate on them, for their wickedness and cruelty towards him. And in addition to the fearful apprehensions arising from this quarter, the scorpion stings of remorse for their former wickedness, which memory had recorded, and which was now brought to light under the direction of that Being who maketh the wrath of man to praise him, who a pang which far exceeded in anguish, the fear of any corporal sufferings which they could be made to endure.

But Joseph was not intoxicated with power and wealth, he had been nurtured in the school of adversity, and had observed the hand of God, in removing him from a dungeon to a throne, and he continued to fear that God whose power had upheld, and whose goodness had blessed and comforted him. "I fear God," said he—Joseph had a brother's heart, he saw that the cup of their calamity was now full—that the trial they had endured was sufficiently severe to prove the sincerity of their penitence, and actuated by the spirit of Him who "will not break the bruised reed," he hastens to console them under their sorrows, both on this occasion, and subsequently to the death of their father Jacob. "Now then be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you, to preserve seed alive." Gen. xiv. 5. "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. i. 20.

From the above we learn that God can, and does bring about the most blessed results, by methods in their progress the most trying and mysterious.

Thus recent events induce us to anticipate the most favourable results to Africa, by means of that most abominable traffic, the slave trade. And while we deprecate the wrath of the Holy moral governor of the universe, which hangs over the nations who have

been the wicked instruments of this grievous oppression to so large a portion of the human race, we look forward to the day, when through the intervention of good men in Great Britain, the American Colonization Society, and the Republics of South America, the whole African race, on the continents and islands of America, will be disenthralled, and transplanted to their own native land, carrying with them the lights of science and pure Christianity.

Already the work has commenced, and under the most favourable circumstances, for it is evident the blessing of God is upon it. And although it may be said of those whose avarice led them to enslave their fellow men, as Joseph said to his brethren, "But as for you, ye thought evil against me," yet we may now see that "God meant it for good, to bring to pass as it is this day, to save much people alive." To pour light and salvation on the darkened and debased children of Africa.

The melioration of the condition of the slaves in the West Indies, in the United States, and South America—the unprofitableness of their employment to their owners—but most of all, the attention to their moral culture which is now realized, and increasing, together with the almost universal sentiment of England and America, that they ought to be free, are strong indications that the work will be accomplished at no very distant period. In addition to this, the decided stand that many of the most maritime nations, particularly Great Britain and the United States, have taken, to suppress the slave trade, connected with the late law of Louisiana, prohibiting the importation of slaves into that state under very heavy penalties; all these facts conspire together, to say that the time of deliverance to Africa is at hand, even at the door.

One of the most interesting features of this subject, is the fact, that many of those who are received under the patronage of the American Colonization Society, are such as have learned in America to know and love the Saviour, and some of them are possessed of the talents, and zeal and grace, which are requisite for Missionaries of the cross; some such are now gone, and others are going, to the Society's Colony at Liberia: and add to this another fact, that the Holy Spirit has been shed down on those who have already been planted on the African soil—and many of the colonists have in their own land found redemption through the blood of the Lamb, and I ask if we are not called upon to be strong in faith, giving glory to God.

And while we contemplate this subject, we almost imagine we see the faithful and untiring missionaries of the cross, although black as soot, yet with hearts purified by the blood of Christ, urging their way from one extreme to the other of that vast continent, proclaiming the joyful news of salvation through a Saviour's blood. And through their instrumentality we anticipate the entire downfall of idol worship, and the universal introduction and establishment of civilization and pure Christianity, throughout those lands of Pagan darkness and superstition.

These events we think we are warranted in anticipating, because the most high hath said, that "Ethiopia shall stretch forth her hands unto God"—and we know, and are sure, that the energies of his spirit are fully adequate to the accomplishment of the work.

Therefore, when the existence of African slavery is considered in this light, and we take into view the immense advantages, both temporal and spiritual, which will with such results accrue to those nations, may we not say of it, "God meant it for good," although the instruments employed were actuated by base and sordid motives.

Let not then the heart of the penitent Philanthropist, who sorrows for the wickedness of his country, be overmuch grieved or angry with his country or himself, for God assuredly will "make the wrath of man to praise him, and the remainder he will restrain." But let such labour more ardently, and more perseveringly, in the holy work of meliorating the condition of the children of Ham, and aid by their prayers, their alms, and their influence, the "American Colonization Society," and thereby enable that society to remove the foulest stain from our nation, by setting the bondmen free, and carrying them to their own land, and instrumentally blessing that land with light and salvation.

## DEATH OF MR. JEFFERSON.

On Monday morning, the 10th inst. intelligence was received in this city of the death of the illustrious Thos. Jefferson. He died at his seat in Monticello, Virginia, about 1 o'clock, P. M. on the 4th inst. in the 84th year of his age. The fact is remarkable that Mr. Adams and Mr. Jefferson died on the 4th of July, 50 years subsequent to the day on which they signed the Declaration of Independence.—But God so ordained.

As a manifestation of respect for the character of these two distinguished men, under the direction of the city authorities, minute guns were fired, and the bells in this city were tolled for one hour on Monday evening, and ceased with the going down of the sun.

## ASHFORD ASSOCIATION.

The second Annual Session of this body of Baptized believers, was held at W. Wood-

stock on Wednesday and Thursday, June 7th and 8th.

The introductory sermon was delivered by Rev. Jonathan Goodwin, from 2d Corinthians v. 14. 15.

A collection was taken for the benefit of the widows of deceased ministers of \$1131.

There are in this Association 13 Churches,

13 Ministers, and 1245 members.

Among the proceedings of this Association, we find the following Resolves:

*Resolved*, That this Association highly approve, and cheerfully recommend the establishment of Sabbath Schools for the benefit of children and youth.

*Resolved*, That we recommend to the church the religious observance of the 4th of July.

## REVIVAL.

We learn with pleasure that the Church of Christ in Charleston S. C. late under the pastoral care of the Rev. Dr. Furman, and now having the Rev. B. Manly to their minister, is at this time experiencing the special blessing of God, in the outpouring of his spirit.—About 40 have been immersed in the name of the sacred Trinity, on a profession of their faith, and added to the Church.

## ERRATA.

In the commencement of the discourse delivered by Mr. Grosvenor, published last week, are the following typographical errors, which the reader is desired to notice and correct.—In the 2d column, for the word "mechanical," read *mechanic*; and in the 3d column, after the words "national safety," add *and prosperity*.

## NEW-HAVEN BAPTIST ASSOCIATION.

It will be recollect that this body was constituted by a Convention of Delegates, from a number of Baptist Churches in the South West part of the State, in September last, and the measure confirmed by a vote of the Hartford Association, (with which they had previously been connected,) at its last session.

The first session of the new Association will be held at Meriden, on the second Monday in August next, commencing at 10 o'clock A. M. when it is hoped the churches within the proposed limits will fully represent themselves, and that many members of sister Associations, will afford their encouraging presence, and useful counsel.

This communication is made thus early, with a view of reminding the churches composing the Association, particularly, that, at the meeting of the Convention, a RESOLUTION passed, requesting those churches to mention in their first letters, the date on which they were constituted, together with a short sketch of their history, and of the necessity of attending to that important subject in good season. As the object of the Association in this resolution, is to preserve those interesting sketches in their printed Minutes; it will be necessary that they should be very brief and explicit.

The present limits of the Association, commence at the boundary between Wethersfield and Middlesex at the Connecticut river, run due west to the Saugatuck, and embrace nearly all the churches between those rivers to Long Island Sound, including two churches west of the Housatonic; and as these limits are small, and the tract of country generally very level and pleasant, it is hoped that the time is not distant, when all the Baptist churches in that region, at present connected with other Associations, will unite with this.—*Communicated.*

Mr. Editor,

When I considered the many wants of my family, I hesitated in giving so large a sum to the Convention at the meeting in Wallingford, and went home depressed with fears lest I had transcended my duty. The very next day however, I was accosted by a gentleman, an acquaintance of mine, who communicated to me some very unexpected information, and put me in possession of a sum of money, which fell short, only a few cents, of the sum I gave. I had no claim for this money, nor the least reason to expect it, therefore I am satisfied I did my duty, and that the money was put into the treasury of the Lord.

## General Intelligence.

The body of a man was found floating in Connecticut River, opposite this city, on Saturday last. On examination he appeared to have been in the water some time; had on a blue broadcloth frock coat, with a velvet collar, faced with silk; drab broadcloth pantaloons; shoes, but no stockings; letters F. D. on his shirt. He was about five feet five inches in height, with dark brown hair. Verdict of the jury: that he came to his death by accidental drowning.—*Courant.*

WASHINGTON, June 14, 1826.

SIR: As Chairman of a Committee appointed by the citizens of Washington, to make arrangements for celebrating the Fiftieth Anniversary of American Independence, in a manner worthy of the Metropolis of the Nation, I am directed to invite you, as one of the Signers of the ever-memorable Declaration of the 4th of July, 1776, to favor the city with your presence on the occasion.

I am further instructed to inform you, that, on receiving your acceptance of this invitation, a special deputation will be sent to accompany you from your residence to this city, and back to your home.

With sentiments of the highest respect and veneration, I have the honor to be, your most obedient servant,

R. C. WEIGHTMAN.

Mayor of Washington, and Chairman of the Committee of Arrangements.

[The above is a copy of the letter addressed to the surviving signers of the Declaration of Independence: a letter to the same effect was also addressed to the former Presidents of the United States, who were not signers of this instrument. In the letter addressed to Mr. Adams, there was a slight variation; the shortness of the time, and the distance of his residence from the seat of Government, making it necessary for the Committee of Arrangements, to depute a gentleman to escort him without waiting his answer, Col. House, of

the army, most promptly and cheerfully undertaken this honorable mission, at the request and on behalf of the Committee.]

QUINCY, June 22, 1826.

SIR: Col. House, of the U. S. Army, now stationed at Fort Independence, in my neighbourhood, has favored me with a call, and communicated your very polite letter, desiring him to offer me an escort to Washington, in order to celebrate with you the approaching Fiftieth Anniversary of our National Independence.

I feel very grateful for this mark of distinguished and respectful attention, on the part of the citizens of the city of Washington, which the present state of my health forbids me to indulge the hope of participating, only with my best wishes for the increasing prosperity of your city, and the constant health of its inhabitants.

I am, sir, with much respect, your friend and humble servant,

J. ADAMS.

MONTICELLO, June 24, 1826.

RESPECTED SIR: The kind invitation I received from you, on the part of the citizens of the city of Washington, to be present with them at their celebration of the Fiftieth Anniversary of American Independence, as one of the surviving signers of an instrument, pregnant with our own and the fate of the world, is most flattering to myself, & heightened by the honorable accompaniment proposed for the comfort of such a journey. It adds sensibly to the sufferings of sickness, to be deprived by it of a personal participation in the rejoicing of that day; but acquiescence is a duty under circumstances not placed among those we are permitted to control. I should, indeed, with peculiar delight, have met and exchanged there congratulations, personally, with the small band, the remnant of that host of worthies who joined with us, on that day, in the bold and doubtful election we were to make, for our country, between submission and the sword; and to have enjoyed with them the consolatory fact that our fellow citizens, after half a century of experience and prosperity, continue to approve the choice we made. May it be to the world, what I believe it will be, (to some parts sooner, to others later, but finally to all,) the signal of arousing men to burst the chains, under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self government. The form which we have substituted, restores the free right to the unbound exercise of reason and freedom of opinion. All eyes are opened or opening to the rights of man. The general spread of the lights of science has already laid open to every view, the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few, booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others, for ourselves—let the annual return of this day forever refresh our recollection of these rights, and an undiminished devotion to them.

I will ask permission here to express the pleasure with which I should have met my ancient neighbours of the city of Washington and its vicinities, with whom I passed so many years of a pleasant social intercourse—the allies of the public care, and left impressions so deeply engraved in my affections, as never to be forgotten. With my regret that ill health forbids me the gratification of an acceptance, be pleased to receive for yourself, and those for whom you write, the assurance of my highest respect and friendly attachments.

TH. JEFFERSON.

DOUGHORAGAN MANOR, June 17, 1826.

SIR: I was this day favored with your letter of the 14th inst. I am much obliged to the committee for their invitation to attend, on the 4th of next month, the celebration of the Fiftieth Anniversary of American Independence, in the Metropolis of the United States. Having received a similar invitation from the city of New-York, and having declined it, I cannot with propriety attend the celebration at Washington.

Accept, Sir, my thanks for the sentiments you have expressed to me in your letter.

I remain, with great respect, Sir, your most humble servant.

CH. CARROLL, of Carrollton.

MONTPELIER, June 20, 1826.

DEAR SIR: I received by yesterday's mail your letter of the 14th, inviting in the name of the Committee of Arrangement, my presence at the celebration, in the Metropolis of the United States, of the Fiftieth Anniversary of American Independence.

I am deeply sensible of what I owe to this manifestation of respect, on the part of the Committee; and not less so of the gratifications promised by an opportunity of joining with those, among whom I should find myself, in commemorating the event which calls forth so many reflections on the past, and anticipations of the future career of our country. Allow me to add, that the opportunity would derive an enhanced value, from the pleasure with which I should witness the growing prosperity of Washington, and of its citizens, whose kindness, during my long residence among them, will always have a place in my grateful recollections.

With impressions such as these, it is with regret, readily to be imagined, that I am constrained to decline the flattering invitation you have communicated. Besides the infirmities incident to the period of life I have now reached, there is an instability of my health at present, which would bid me to indulge my wishes, were no other circumstances unpropitious to them.

This explanation will, I trust, be a sufficient pledge that, although absent, all my feelings will be in sympathy with the sentiments inspired by the occasion. Ever honored will be the day which gave birth to a nation, and to a system of self government, making it a new epoch in the history of man.

I am further instructed to inform you, that, on receiving your acceptance of this invitation, a special deputation will be sent to accompany you from your residence to this city, and back to your home.

With sentiments of the highest respect and veneration, I have the honor to be, your most obedient servant,

JAMES MADISON.

R. C. WEIGHTMAN, Mayor of the City of Washington, &c.

OAK HILL, June 28, 1826.

SIR: In consequence of my attendance in Albemarle, on important concerns of a private nature, I was deprived, until to-day, of the gratification afforded by the receipt of your invitation, to unite with my fellow-citizens of the Metropolis of our Union, in the celebration of the Fiftieth Anniversary of our Independence.

Be pleased to accept, Sir, for yourself and the Committee, assurances of my respectful consideration, and of my best wishes.

JAMES MADISON.

R. C. WEIGHTMAN, Mayor of the City of Washington, &c.

Having devoted my best efforts, through a long series of years, to the support of that great cause, and a large portion of them in the Metropolis, the kindness shown me, by this invitation, is gratefully acknowledged. Many engagements which press upon me at this time, render it impossible for me to leave home; of which you will have the goodness to apprise the Committee of Arrangement.

With great respect and esteem, I have the honor to be, your very obedient servant,</p

## BAPTIST MISSIONARY SOCIETY OF VIRGINIA.

The thirteenth annual meeting of the Richmond Baptist Foreign and Domestic Missionary Society, (says the Richmond Family Visitor,) was held in that city on the first of April. Their report closes with the following eloquent reflections and exhortation.

Whether we look to the North, to the South, to the East or to the West, we hear the voice of Jehovah, saying, "Bring my sons from afar, and my daughters from the ends of the earth;" we see the sacramental host of God's elect organized in Tract Societies, Bethel Union Societies, Sunday School Societies, Education Societies, Colonization Societies, Missionary Societies, and Bible Societies, all armed with Heaven's omnipotent artillery, and pouring their thunders and fires on every point, upon the strong holds of sin and death; while we annually hear the triumphant songs of more than 60,000 rescued souls in the United States, singing as they drop their chains, "Glory to God in the highest, on earth peace, good will to man;" and Asia, Africa and Europe, join to swell the notes to Heaven.

Is it fancy, or do we hear the Almighty say, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty?" Is the strong angel now flying with the awful scroll in his hand, to visit the sluggard's habitation, to execute the soul chilling curse upon him at his house? Are such sluggards found connected by profession with the Christian church, wearing the external badge of Jesus, while all their talents lie buried deep in the earth? God forbid; the pious soul shudders at the thought!

Holy and beloved brethren; this report has necessarily assumed the form of an exhortation, to stir up your pure minds by way of remembrance; to you, the appeal cannot be made in vain.

We call upon him who believes the Bible to be the word of God; we call upon him who believes the Gospel to be conducive to the present and eternal interests of man; we call upon him who wishes and hopes to be religious; we call upon him who desires the everlasting happiness of his tender sons and daughters; we call upon him who desires to arrest the deadly influence of vice and immorality; we call upon him who loves order and good government; we call upon the widow helpless orphans, to come with her mind to the treasury of the Lord; we call upon the young men and maidens who are just entering on life's tempestuous voyage, with all its vicissitudes and dangers before them; we call upon all who love the Lord Jesus, and long and pray for the emancipation and regeneration of the human race,—to avert the dreadful curse, by coming forth with such mental, physical and pecuniary resources, as God may have given them, "to the help of the Lord against the mighty;" we call upon the Ministers of the Sanctuary, to "sound the alarm in Jerusalem;" we call upon all the Heralds of the Cross, to blow the "great trumpet for the calling of the assembly and for the journeying of the camps;" finally, we call upon all the saints of the most high God, when they have done all, to pray without ceasing, "Thy kingdom come, thy will be done in earth as it is in Heaven."

From the *Missionary Herald*.

## LAST LETTER FROM MR. FISK TO MR. TEMPLE.

The following letter was from Mr. Fisk to Mr. Temple, and was dictated only three days before his death. It shews the views of the mission, entertained by that distinguished missionary, in circumstances when he must have taken an impartial survey of all earthly scenes and labours.

BEVROOT, Oct. 20, 1825.

My dearly beloved Brother Temple,

On the confines of eternity, as I suppose, I send you a last token of my love, and a last farewell. Viewing myself, as I now do, a dying man, the great and holy cause in which we are engaged, presents itself to my mind with indescribable importance. We have both had slight disappointments and troubles in our work, but they are not worthy to be compared with the glory that shall be, as we trust, revealed in us. At this solemn moment, I seem unable to recollect any thing that deserves the name of trial, disappointment, or sacrifice. The history of my life has been a history of mercies, and—of sins! My only hope is in the unmerited mercy of Christ. I trust, that for sixteen or seventeen years, I have found his service pleasant, and him a faithful and gracious Master, though I have been constantly violating his laws, and wandering from his presence.

I wish you a long and useful life, and much communion with Christ. My kindest love to Mrs. Temple. My prayer is, that you may long live and be happy together! and the Lord grant that your children may be early sanctified by his grace, and live to occupy the places made vacant

in this mission, by the calling of one and another of us to himself.

Your dying brother,

P. FISK.

Mr. Bird, who wrote the letter at Mr. Fisk's dictation, says, that when the dying missionary came to say, that the history of his life had been a "history of mercies and of sins," his voice faltered, so that Mr. B. was obliged to ask him to repeat it.

"When I had read this letter—says Mr. Temple—I felt as if I had heard the voice of one of the saints made perfect, speaking to me from his happy abode on Mount Zion above. Never in my life did the world appear to retire so far from me, and heaven approach so near. I could not help saying with the greatest emphasis, Let me die as he did, and let my last end be like his.

## THE MEDITERRANEAN

*The Mysteries of Iniquity in Popery.*

Under the head of MALTA, in the *Missionary Herald*, is an extract from a communication by the Rev. Mr. Temple, in which he states the case of a native of that island, better informed than his countrymen in general, who had lived two years in the Mission family, since which he had attentively read the Bible in Italian, in course, once or twice, and many parts of it many times over. He was previously a Roman Catholic.

"Not long after he came into our family," says Mr. Temple, "he was visited by a disease, which reduced him so low, that his physician, a Roman Catholic, told him it was proper to confess himself, receive the host, and thus prepare himself for death. He was at that time sick in his own family, for he has a wife and children. According to the advice of the Doctor, he sent for a priest, and confessed himself, a thing which he had not done for a long time before.

"A few evenings ago, when he came to pray, I asked him what the priest said to him. As he now detests the whole system, he seemed quite willing to tell me all about it. He said he confessed to the priest as many of his sins as he could recollect, and then asked his confessor what he must do, as he felt that he must soon die.

"The priest told him that should he be spared, he must, as soon as his health would permit, kiss the ground fifteen times a day for eight days together, must hear one mass a day during the same period, and recite a certain part of the Rosary, in the midst of his penance for eight days; this was the penance enjoined by the confessor. "But," said the poor man, "what shall I do if I die, and cannot perform this penance?" "Oh," replied the confessor, "have patience and go to purgatory."

I have never detected this man in a falsehood, and I have no doubt he told me the truth concerning this affair."

After stating these facts, Mr. Temple adds:

"I have now a deep impression, that it is the duty of all Christian missionaries, in the spirit of meekness and love, to unveil, as much as possible, the abominations of Popery, and make them known to the Christian world. While I was in my native country, I had never formed an idea of Popery, as it is in reality. I could not have conceived that any form of Christianity could have left the offspring of God in so degraded a state, and such profound ignorance, as we witness on all sides of us. Indeed, it appears to me, after a four years' residence in this island, that the people have no idea of God, as a pure and spiritual being. I speak of the people at large. There may be exceptions, and probably there are."

## LONDON MERCHANT SEAMEN'S BIBLE SOCIETY.

At the eighth anniversary of this Association, in April last, Lord Exmouth, of the navy, presided, and spoke in favour of the object for which it had been established.

The Society's Report stated, that the number of Bibles and Testaments issued by the Society since its formation, was—Bibles 10,430, and Testaments, 11,360, being nearly five times greater than had been expected.

On the motion for adopting the report, Capt. Parry, the distinguished Arctic Navigator, made an address, which was received with enthusiasm. In the difficult enterprise in which he had lately been employed, he said he always found those who had the fear of God before them, to be the bravest and best men. The gallant captain protested, that wherever any enterprise of difficulty was to be attempted, he had always selected men who were remarkable for their attention to religious duties, and in no one instance had he occasion to doubt their courage or their perseverance. Were he to be employed in a similar undertaking again, he would, if possible, have no man on the expedition that had not a proper feeling of religion.

To the *Editor of the Christian Watchman*.

Sir,—Feeling justly reproved by a few remarks in a late number of the

## CHRISTIAN SECRETARY.

*Christian Watchman*, entitled, "The importance of early notices of revivals," I hasten to inform the pious readers of your valuable paper, that the Lord has been pleased to favour this part of his vineyard with a gracious revival. Some refreshing intimations of this work were afforded in the early part of 1825. From eight to ten appearing deeply impressed at an evening lecture, it was thought best to appoint an enquiring meeting, which was continued through the season; the number that attended gradually increasing, till in the autumn of this year, when between thirty and forty were found greatly distressed for their souls.

Awakenings and conversions now became frequent. Our meetings for conference and prayer, and preaching, were multiplied, and crowded to overflowing. Twenty-three have already been baptized, and added to the Baptist Church in this town, and a few others now stand as candidates. In one particular section of this Society, God has displayed his saving power in a most remarkable manner.

There is scarcely a house where you may not hear the groans of the wounded, or the songs of newborn souls. There are not less than eight or nine conversions in one family, and from two to four in many others. The good work is now fast spreading in our neighbouring towns. Wethersfield in particular, is sharing largely in its blessed fruits. The number of hopeful converts is believed to be from 50 to 60. While Christians in this neighbourhood have great occasion for magnifying the riches of divine grace in the conversion of many sinners, may they not become "light hearted," and forget that many more around them are yet dead in trespasses and sins.

Yours, &c.

F. G. MACOMBER.

Beverly, June, 1<sup>st</sup> 26.

The information from Homer is still of the most cheering character. About seventy have put on the Lord Jesus by baptism, and been added to the Baptist Church in that place. A number have also been added to the Presbyterians, some of whom, we understand, were immersed.—*N. Y. Bap. Register*.

The Revival at South-Reading, Mass. we learn, is in happy progress. Twenty have been recently immersed. Dr Campbell says this is the proper word for baptized; and so they say at Andover.

## REFLECTIONS AND MAXIMS.

*Discipline.*—If you would be happy and easy in your family, share all things ob-

serve discipline. Every one in it should know their duty. There should be a time and place for every thing; and what ever else is done or omitted be sure to begin and end with God.

*Industry.*—Live labour, for if you do not want it for food you may for physic. It is wholesome for your mind. It prevents the fruits of idleness, which often times come from having nothing to do, and sometimes leaves too many to do that which is worse than nothing. A garden, an laboratory, a work house, improvements and education are pleasant and profitable diversions to the active and ingenious; for here they miss bad company and converse with nature and art, whose variety is both gratifying and instructive. Such pursuits also preserve a good constitution.

## THE BRITISH COURT.

It is a singular fact, that the sovereign and court of a nation, which professes to be ultra christian in its sentiments, should pay so little regard to the Sabbath. At Windsor, Sunday is the fashionable day both for business and amusement. The king sometimes attends church; but he generally selects the Sabbath for inspecting the public works which are going on for his accommodation, at an expense of several hundred thousand pounds—for reviewing military parades—for fishing in his favourite Virginia waters—and for giving splendid dinner parties. On this day the gates of the palace are thrown open, and crowds from London, as well as from the neighbouring country, rush in to devote the day to gaiety and pleasure, imitating the example of the court.

*CARTER.*

[But the moral character of George IV. and his courtiers, is not that of Old England.]

## REMEDY FOR INTEMPERANCE.

A number of each religious society, say 12, 15, or 20, all of them correct men, of reputable standing, having convened by mutual agreement, shall select, very deliberately from their number, three or five, to constitute a confidential committee; the most prudent, discreet, and judicious of the society should be chosen. Those selected individuals should be authorized and obliged by office, in the most tender, kind, and perfectly private manner, to notify unguarded individuals, whose reputa-

tion begins to labour of the suspicion, fears, and alarm suffered by their friends.

Let the affectionate and tender interview, or its object, be known but to God and the two men concerned. Let the whole matter be confided entirely to the committee. I wish it never to be known, whether one of the committee has written or spoken

to a certain neighbour or not. Let them know confidentially, that he has thoughts leaning to habits of intemperance, and then leave the whole affair with them, and make no inquiry. This committee, chosen annually, would always receive information, or be ready to receive it, relative to their official duty.—*Worcester Mass. Spy*.

*Danger of drinking ardent Spirits.*—Ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them, who were never completely intoxicated during the whole course of their lives—The solitary instances of longevity which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recovery from apparent death, by drowning, prove that there is no danger to life from a human body lying an hour or two under water.—*Dr. Rush*.

From the *Evangelical Rambler*.

A bad spirit will often induce a wavering hearer to suspect that the arguments are defective. "An affectionate manner, says a celebrated man, insinuates itself into the heart, renders itself soft & pitiable, and induces it to imbibe the sentiments, and follow the impulse of the speaker.—Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depend on this quality." Instead of being cool and dispassionate in his reasoning, & leading on the congregation from one stage of conviction to another, by a regular process of proof; treating his erring opponent, as a fond parent treats a disobedient child, with affection, even while a paramount regard for his welfare urges to correction: He advanced with impetuosity into the heat of the debate, dogmatized where he ought to have argued, instituted invidious comparisons, where he ought to have endeavoured to conciliate prejudices; and certainly left an impression on my mind, that pure Christianity breathes a more lovely temper, and displays more lovely attractions than I witnessed yesterday.

## STATE PRISON AT MOUNT PLEASANT.

## PLEASANT.

The prison is placed on a quarry of marble of sufficient extent to employ the prisoners for ages, and was begun in May, 1825, by the present agent, Mr. Lynds, with one hundred convicts from the Auburn State Prison, who with some accession to their number, have performed the whole labour of building.

When finished, the prison will be a straight building of a little less than five hundred feet long, containing cells for 800 prisoners, one in each cell; the cells are marble chambers, with massive iron doors and locks, merely large enough for a man to stand or lie in. The construction of the building is such that the whole may be perfectly guarded by two men.

No wood whatever enters into the construction of any of the permanent parts of the building, though the stairs and platforms are of that material. The root is to be of marble. The fragments of the stone are burnt into lime of an excellent quality, and sand is found on the spot, so that iron is the only building material that is purchased.

The discipline of the prison is extremely simple; it consists in a regular and steady labour, obedience, order, cleanliness, and especially in silence and in the interdiction of all conversation among the convicts. No convict speaks to another without special leave, unless when a word may be necessary in the course of their work. They no longer eat at a common table, but are locked into their cells at meals. Every prisoner has a bible in his cell. A regular surgeon is attached to the institution.

It is thought, that when this prison shall be finished, and its discipline established, a great step will have been taken towards the perfection of the penitentiary system.

## ENVY.

She sustains her vicious dispositions by devouring the flesh of vipers. Her countenance is pallid and her whole frame emaciated: her vision is always oblique, her teeth are foul with rust, her bosom is deeply tinged with gall, her tongue is full of poison. She never laughs except at the afflicted; nor sleeps so constant is her watchful care. She observes, and wastes away with observing, the successes of men, so disagreeable to her is their prosperity. She consumes and is herself consumed. She is her own punishment.

*CARTER.*

[The moral character of George IV. and his courtiers, is not that of Old England.]

*GEOGRAPHICAL SKETCH OF PANAMA.*

The city of Panama, the capital of a province of the same name, is situated in the south part of the Isthmus of Darien, a few miles distant from the ocean, and lies in about nine degrees north latitude. It is said to have been built by Pedro Dávila, sometime about the year 1518. In the year 1737, it was totally destroyed by fire in which most of the inhabitants perished. It was afterwards rebuilt with stone, calculated to render it a defence in time of war, having at present a large number of regular troops for its garrison.

There is a spacious suburb without these walls much larger than the city, and containing a vast number of houses built after the model of those within, and of the same materials. When the city was rebuilt, great care was taken to lay out the streets in regular parallel lines, so that now it is divided into squares somewhat similar to those of Philadelphia. The buildings are for the most part unadorned, and the place presents generally, rather the appearance of a fortress than a city. The climate is said to be healthy, and the atmosphere, for the most part, clear. The harbour is formed by a small arm of the sea, under the shelter of several small and beautiful islands, where vessels may lie with entire safety, within a short distance of the city.

The water rises and falls considerably, so that the shore, lying on a gentle slope, is, at low water, left dry to a great distance. The Governor of Panama is the principal judicial, as well as executive officer, and the court in which he presides is called the "Royal Audience," a name one might have supposed that would have laid aside, since this country has become an independent republic. The trade of Panama is very considerable; it is the port where the ships from Lima, Guayaquil, &c. unload the treasure sent to Old Spain, and the staple for the goods brought up the river Chagres. Pearls are found here in such plenty, that there are few persons of property who do not employ all or at least a part of their slaves in this fishery. The negroes who fish for pearls, must be both expert swimmers, and capable of holding their breath a long time, the work being performed at the bottom of the sea.—*Yeom. Gaz.*

The old Satinet factory in Lowell, Mass. was destroyed by fire on Saturday morning, with nearly \$10,000 amount of machinery.

## THE PROJECTION INSURANCE COMPANY,

Having been duly organized, are now ready to receive prop. stns of FIRE and ARSE. INSURANCE, at their office in State Street, a few d or west of Faneuil Street.

THIS INSTITUTION was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND D. L. L. A. S. with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved in issued notes, all which, on the shortest notice, could be converted into cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter, Nathan M. Morgan  
Jeremiah Brown, Henry Hudson  
Wm. W. Ellsworth, Roderick Terry  
Merrick W. Chapin, Edward Watkinson  
James B. Hosmer, James H. Wells  
Charles S. Phelps,

WM. W. ELLSWORTH, President.  
Thomas C. PERKINS, Secretary.  
Hartford, July, 1825.

## MACDONOUGH.

